several matters and informed his Tvife that he wished to be embalmed and placed in a castet similar to his friend Lenin, and be buried on Tiger Hill, Nanking. *'

As soon as his death was announced the Peking Government decreed a State Funeral. The Flags of all Government Offices, and, strange to say, of the Foreign Legations, \vere half-masted. And his body was removed to the Peking Union Medical College for the embalming. Moscow was requested by cable to send a glass casket similar to that used for Lenin.

An unseemly dispute as to the rites to be employed followed. Dr. Sun had professed Christianity on his deathbed and had, it is stated, asked to be buried with Christian rites. This was contrary to the wishes of the extremists among the Kuomintang, who were, in fact, fostering a virulent anti-Christian campaign. At first they placed guards over the corpse at the Peking Union Medical College, and refused to allow it to be removed to the Auditorium for the proposed Christian service. They were ultimately defeated by the employment of publicity by deceased's family. A Christian funeral sendee was held on March 19, after which the coffin was removed to the Central Park for the lying-in-state. This incident was not allowed to pass without a parting shot from Mr, Eugene Chen, who issued the following statement:—

"It is not seemly that the *yet* unburied body of Dr. Sun Yat-sen should be the subject of a dispute concerned with an alien religions rite, bnt historical veracity, as well as mere loyalty to his memory as a great leader of a great cause, call for an instant protest against the creation of any legend that he died more as a meek and penitent Christian" than as

the formidable leader of a revolutionary movement that is destined to restore to China her strength and her independence."